Mr. Kincaid's Theme Yesterday.

SOME UNSHAKEN BELIEFS

favish Dispensation Temporary: That of Christians Final and Universal.

kincaid preached on "Some Things in Religion." He est from Hebrews, 12:27: ng of those things which us of things that are made. ings which cannot be shak- And,

Some Unshaken Things in Re-cest, Heb. 12:27, "The removing inness that are shaken, as of int are made, that those things count be shaken, may remain."

dependently refers here to the dependently which was partial parary in distinction from the which is universal and final, it cannot pass away, but I demorating to use the text in a morating. morning, to use the text in a some, there are some things which perish with the using, re are others which contain the an immortal life, and can never about some of these "unshakthat I want to talk to you in way at this time. They may by many, but they are very man. And I am going to speak gely out of my own experience, other day a story of a young on the coast of England, who heat one bright summer afterrowed out some two miles from to a buoy; and then, filled by account of the sunlight and the pushed on further and further; in her thoughts, she noticed in her thoughts, she noticed about her until, suddenly awakher day-dreams, she saw that for day-dreams, she saw that for day-dreams, she saw that for the same transported the shore. Then, in her cases her presence of mind, she is ther cars and palled with such one that she broke one of them is left, the fog hiding the shore eping down upon her, cold and that is the sea of daubt; and I own what it is to be on that sea, mown what it is to have all the rities of religion b iden in the only two-faith in my own soul in it some waknown God. I can be with those that are in the should be strangely inhuman if I and I want to say, this morning, encouragement of those who find was in the fog that Tennyson's

seen that every honest, earnest ance, thriling and throbbing at with faith; for he who doubts part unar thing is true thereby a his earnest, honest conviction not conform to it, world in

ce things as they are, to ad-ves to readther. This should set of all human endeaver. As a past I cannot but feel that once have believed altogether

They have believed without idence. They have believed y have feit that they ought it has been urged upon them of duty, because the have not; because priess and dog-ve scourged them with the ear as to the results in the if they did not believe in thank God, we are hving in a man need to apologize for every man ought to apologize bring. Faith is not a question , there is no virtue in be-oed deal, nor a little.

s Saobath morning I want ou, not even of the things that ship sure of, but of the things that I have come today to be unshaken things of God, speaking to you of these unsea, I do not deny the right his own conclusions. ivestigate is an innerent and ght of the human mind, men say, "You must not on say, "You must not in-y that very fact they in-of the proposition which they

You have a right to investi-You have a right that is, to try, to test everyave been in authority in the out and appropriate truth. cast papai authority. It wants ipse cixit. It will no longer be putting of shackles upon Mt. Is there a God? You have investigate it. Are you into have a right to investigate it lible inspired? You have a

e inspired? You have a gate it. Was Jesus dia right to investigate it. hothing immoral nor irboom and make them the ind you can come to your that to me remain unshaken, an may, I know, I am denying that to re-open them, to invesmeif, to reach his own conproclaim those conclu-

st place, religion itself re-absolutely unshaken. There so much religion in the boyer was so much true re-se Sunday morning. As long age of Flutarch, we find him we traverse the world over, to find dries without walls, lors, without kings, without much schools and theaters; Unout a temple, or that prac-orable, prayers, and the like, saw. When, Frof. Tyntwenty years ago his fa-codress in which he predi-ing upon "matter as the etency of every form and a friend of mine, endowa frient of mine, endow-common sense, and strong after reading the address, e his grave fears lest such cold eventually do away efface it from man's soul, a being simply of intellect wers. For they who talk man. 'fistorically, relig-a most conspicuous part man. Tistorically, relig-a most conspicuous part of the world. More than thus roled in the conflict dit still holds sway. rounded in the intuitions religious in the intuitions religious in the intuitions research in agination, jus-mercy can be destroyed. Itoy all the Bibles of the tall the churches, burn but religion would re-but religion for some power; hope, which looks lighter scenes; conscience, the an idea of right and last ty which unites us to

orld; and love which leads to all men.

dent that these are senticommon human nature,
and constituting a part of they cannot be destroyed inself by destroyed. No "ramp-"Excuse me, have you seen a alfeema ?" Cyclist-"No." Tram-Then I'll have to call on you to give up your watch and money."-Tit-Bits.

form of religion may be permanent; changes may come, doctrines and creeds away, but all history, the consciousness of man, the longings and aspirations of his soul, establish the fact that religion his soul, establish under the fact that I am a religious being.

Again, God remains unshaken, And not conly unshaken, but generat on after generation, God has drawn nearer to man hess of man has grown a well-nigh universal faith in God. There are no longer any intelligent and cultivated atheists in the world; there are no longer any intelligent and educated men who believe that the world is simply a great aggregate a great many men who have repuditated popu ar theological conceptions of God; there are a great many men who believe that He is shrouded in impenetrable mystery; there are a great many men who believe that He is shrouded in impenetrable mystery; there are a great many men who think that no definition of God is possible; a great many who proclaim themselves agnestics. But there is a universal faith that back of all phenomena, transcending it and yet pervading it and giving it unity, is the one divine, infinite, invisible, eternal, immostal essence, that we call God. And it is settled—at least, in my faith—that this Being, who is in nature and over nature, is a God of love.

NO ONE HETWEEN GOD AND MAN.

NO ONE BETWEEN GOD AND MAN. It is true that not all men, even in the It is true that not all men, even in the church, fully accept the simple statement of John that God is love; that not all men even in the church, accept the portrayal of God in the parable of the Prodigal Son; and yet the current of human thought down the centuries has been so truly and with such increasing momentum flowing in that direction that we have a right to say that God is love, is among the things that cannot be shaken.

And, then, another thing in my faith have a right to say that God is love, is among the things that cannot be shaken. And, then, another thing in my faith which can never be shaken is that no one stands between God and man, that access to the heart of God is for me, and for every one, airect and immediate. In Sir Walter Scott's story, "The Heart of Midlothian," Jeannie Deans, you remember, goes up to London to get a pardon for her sister. She could not go into the presence of the King in her peasant attire; he would not receive her; she could not go into the presence of the Queen without being summoaed. She must have some one to bring her. She could not even reach the presence of the Duke of Argyle, whose influence she desired to secure. She goes to a Scotch shopkeeper in London and through him she gets access to the Duke, and through the Duke she gets access to the Queen, and through the Queen she gets pardon for her sister from the Klag, whom she never saw. That was the old mediatevat conception of mediatorship; man cannot set to God; He is too high; he must go to some one else, and that some one else to some one else, and that some one else to some one else, and that some one else to some one else, and that some one else to some one else, and that some one else to some one else, and that some one else to some one else, and that some one else to some one else, and that some one else to some one else, and that some one else to some one else, and that some one else to some one else, and that some one else to some one else, and that some one else to some one else, and that some one else to some one else, and that mediates between me and God to some one else that mediates between

to some one else, and by and by his petition will be before God, the King, and the man be heard. Thank God, we have notten beyond that.

There is no priest that mediates between me and God; no saint, nor Virgin Mary; God flings wide offen the door of access to Hinself. The Son of God is Mediator only in the sense that He reveals to humanity the open heart of God and shows us that there is always access to God because God is overlasting love.

And then, again, Revelation is unshaken. It is as old as religion, as old as humanity. As soon as the idea of God dawned upon the human soul there came also the idea of some communion with itim; and therein lies the deepest thought of Revelation. It is just the unfolding of the thought of God and of his laws in the soul of man. And if this be true Revelation cannot be confined to this person or that, to this age or that, but is an ever-present possibility of the divine life in man. Says Thomas a-Kemplis, in his "imitation of Christ," "Let not Moses speak to me, or any of the prophets, but speak thou, O God, the Inspirer and Enlightener of all the prophets." And Robertson says, "The highest revelation comes directly from the universal mind to our mind."

And then the Bible itself; this great Masterpiece of Revelation remains unshaken. I do not mean by this anything of inspiration; I speak of it now as a unique book, an inspiring book, a book worth of our study and of our following. This is not only my personal conviction; it is the common judgment of mankind. This old book has ministered to the spiritual life of the world for many centuries. Men have studied it, investigated its claims, submitted it to the most microscopic examination, taken its various books, and labored with all research to ascertain their authorship and history; and the intellectual testing. and history; and the intellectual testing-ny of the scholarship of the world and the spiritual testimony of its ex-perience are alike in this that there is no book in the world like this book, and no literature in the world like this literature, to comfort, to con-sole, to strengthen, to help, to ald man-

And then Jesus Christ, the story of whose life is told in this book, stands out in my faith as another of the things that cannot be shaken. He has been abused and misrepresented; His life and character have been distorted by inadels from Celsus down to Ingersoil, and yet He stands out in the thought of the world with greater and greater glory. with greater and greater glory; the light from the cross today shines more clearly with greater and greater glory; the light from the cross today shines more clearly than ever before, until you can scarcely find in any orthodox pulpit eulogies more eloquent, more ardent, than you will find on the puges of men who are called unbelievers. I have read what philosophy has had to say against the miracles, but with the increasing conviction that a profounder philosophy shows them to be rational. I have read what destructive criticism has had to say against the historical fidelity of the four Gospels. /I think I understand the different theories that have been propounded, the mythical theory, the legendary theory, the naturalistic theory; and I have come to believe that the four Gospels are historically true. I believe it with all my heart, and I believe with all my heart in Him of whom the Gospels speak. I can say with Peter, "I know that Thou art the Christ, the Son of the living God." Whatever else in my faith may be sbaken, this is one of the things that can never be shaken.

And then my faith in the immortality

And then my faith in the immortality of the soul is something that cannot be shaken. When I read the theories of the materialists that man is only a mechan-ism, and that this thing we call thought is only a spark of an electric machine, I um pleased. But when I look into my I am pleased. But when I look into my deepest consciousness, I know that I am, and that I am something different from the outside word, something different from this body that I rule and control. When disease enfeebles me, I know that it is disease of the body, not of myself; I know, in other words, not that I shall be immortal, but that I am immortal. I know that I—the real, true I—am not touched by sickness, and I am persuaded that I—the real, true I—cannot be slain by death.

THESE THINGS ENDURE.

And then the moral law remains un-haken in my faith. I know that I ive is a world of moral law, and I know hat I have broken that law; broken it in specific acts; broken it by not con-orming to it in the whole union and tructure of my being. And I know too hat the sense of guit is real and deep and true. The conviction of wrong-do-ng is my consciousness cannot be shaknd true. The conviction of wrong-dong in my consciousness cannot be shakDo we not all know that? Is there
man, a woman, a child in this house
that does not know what it is to look
ack with regret upon the past, or to
ok forward to the future with a great,
trong desire to be something better,
trong desire to be something better,
trager, notier than he has yet become?

I there one whose soul does not at
mes echo that cry of Tennyson;

"O for a man to arise in me, That the man I am may cease to be."

You are not the man, or the woman, or he child you eight to be. But if we now the thank God, we also know that here are divine redemptive forces at ork in the world. However, we may de-ne an and atonement, we know that we is in the world and that love re-

I have spoken to you out of my very art this morning. I have tried 'o show the unshaken things of my faith, the inex about which I can sav. "I know." to law and to have and t bere will endure as long as God en-ires. There are things seen and tem-oral but there are also things unseen deternal, and upon these we can rely bile looking forward with the eye of the to the glorious consummation of il things.

sermon Preachet at the Seventh Day Adventist Chapel.

The following is an outline of the sermon at the Seventh Day Adventist Chapel Saturday;

el Saturday:

"For whatsoever things were written aforetime were written for learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

Jesus Christ was the Great Leader of Israel from the slavery of Leypt to the promised land. He was the Rock that went with them, 1 Cor. 10:4 (margin). It was Christ that they tempted by their murmurings, verse 9. The record of the Jewish nation from the call of Abraham to their rejection of Christ, the carpenter's son, and of Christ the risen Savior (Acts 13:45) is a story of the Great Head of the church in His efforts to instruct, guide and save His chosen people. These things are our examples to the intent that we should not lust after evil things as they also lusted, 1 Cor. 10:5. "All these things happened unto them for ensamples; and are written for our admonition upon whom the ends of the world are come," verse 11. When the Lord sent Moses down to Egypt, the Jews were in terrible bondage. Read Ex., chapters 1-2. The Lord delivered them by His own right arm, His power, Deu. 7:8: 1 Chro. 17:21. Used in a spiritual sense, Egypt means the place where our Lord was terucified, Rev. 11:8. When Jesus hung on the cross there was darkness upon the face of the earth, Luke 23:44. Without Jesus Christ there is no light, John 5:5. The man who does not know Christ abides in darkness, John 12:46. However wise such a man may think himself to be, he does not know whither he is going, verses 35-36.

he does not know whither he is go-

wise such a man may think himself to be, he does not know whither he is going, verses 35-36.

The Lord wanted Israel to be to Him a people, that He might he to them a God, that they might all know Him, Ex. 6-7. This could be accompaished for them as a church, only as they submitted to the writing of the law of God upon their individual hearts, God designed to do this for them, Deu., chapters 5 and 6, 4-6. In verse 5 of this latter reference we find the same first great commandment as taught by Jesus in Matt. 22:37: and lo! the second which is like unto the word spoken by the same Great Teacher nearly fifteen hundred years before, Lev. 19:18. "Jesus Christ the same yesterday, and today, and forever," Heb. 13:8.

How often when a sinner has decided to follow Christ he finds himself surrounded by Satan's temptations. Shut in on every side. When Israel came into this place they began to murmur against Moses. Moses called upon the Lord, and the answer came, "Go forward." What, go forward with the Red Sea rolling its waves at their feet? Yes, the Leader has spoken, "Go forward." The same word that gave the command prepared the way, and when they moved on, the path through the sea was dry, Ex. 14:29.

The tempted soul may not have faith to call on God for help, but somewhere in Christ's kingdom some one is praying and the Spirit whispers. "Go forward." The trembiling one steps out and Jesus, the Light of the world, shines into his life. The Red Sea is dried up, Satan and his host are defeated, and where a few moments ago was doubt and despair, now sounds forth songs of praise and gladness.

In the third month after they left Egypt the host of Israel came to Singi

gladness.
In the third month after they left Egypt the host of Israel came to Sinai. From this point to the last stopping place this side the Jerdan, was only ten days' journey, Ex. 19:1; Deu. 1:2. It took the Jews over forty years to go this short distance, because they would not look to their Leader for help. All this extratime was spent murmuring and finding fault.

AT THE JOYFUL **NEWS MISSION**

Evargelist McComb Spoke Last Night on the Triumph of the Christians.

The evangelistic services last night at the Joyful News Mission were well attended and an earnest address was delivered by the business-man evangelist J. L. McComb.

The text was taken from Romans 8: the subject being "Christian Triumph."

The speaker said in part: "Is this the same apostle who so lately cried out, 'O wretched man that I am, who shall deliver me?" who now triumphantly exclaims 'who shall separate us from the love of Christ?' Yes, It is the same, pained then with the thoughts of that miserable conjunction with a body of death, and so crying out 'who will release me or bring me deliverance?" mighty to save, the great Deliverer appeared and now he is forever united to Jesus with ties which cannot be sunder-

"Who shall separate us from the love of Christ? Here then is an inseparable union, an everlasting love, which nothing can destroy. When he regards himself, the great apostle to the Gentiles sees himself a poor, miserable, undone 14th. wretch. He looks again and sees himself in Christ and then he abounds in riches, safety and happiness. He glories triumphantly over all the fleeting prospects and the annoying adversities of the world; he lives and moves and has his being in Christ, therefore he is happy and is enabled to laugh at his ene-

Who shall separate us from the love of Christ? Shall tribulations or distress or persecution or famine or nakedness or peril or the sword? It is God who justifieth, who then is he that con-

COMMISSIONS ISSUED.

Officials Receive New Forms From Governor Dole

Governor Dole has issued the commissions to the new officers of the Government. They are well gotten up according to a new form which has been adopted for the Territory. It is as fol-

"Territory of Hawaii. Sanford B. Dole, Governor of the Territory of Hawall, to all who shall see these presents, Greeting: Know ye, That reposng special trust and confidence in the patriotism, fidelity and ability of I do appoint him and do authorize

and empower him to execute and fulfill the duties of that office according to law and to have and to hold the said office, with all the powers and authorities thereunto of right appertaining unto him, and said subject to the

in testimony whereof I have caused these letters to be made patent and the seal of the Territory of Hawaii hereunto affixed.

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